

We see different types of statements in Shruti. At some places, the world is posited as real, at some places like dream or illusion and still at some places like horns of hare. That is to say, the nature of the world is posited differently.

How should we understand these prima facie irreconcilable statements?

Upanishad Brahma YogI says in his commentary on Tejobindu Upanishad - स्वाज्ञदृष्टया सत्यत्वेन, स्वज्ञदृष्टया मिथ्यात्वेन अनुभूतोऽपि परमार्थदृष्टया शशविषाणवत् निष्प्रतियोगिकाभाव रूप एव। That is to say, the world is experienced as real following one's ignorant viewpoint. The world is again experienced as an illusion following one's illumined viewpoint. However, from the ultimate viewpoint, the world is like horns of hare being in the nature of abhAva without any pratiyogI.

This is what is technically also known as pariNama-drishTi, vivarta-drishTi and paramArtha-drishTi. Vivarta-drishTi is also classified into two sections namely eka-jIva-vAda and aneka-jIva-vAda. What is generally known as drishTi-srishTi-vAda is the same as eka-jIva-vAda.

These three drishTis are sequential. Neither the pariNama-drishTi nor the vivarta-drishTi are capable of leading to Moksha. (Sara-sangraha-tIkA on Samkshepa-shArIraka 2.83) Vivarta-drishTi is a mixture of pariNama-drishTi and paramArtha-drishTi. However, it is only the paramArtha-drishTi which is the direct means to Moksha.

Samkshepa-ShArIraka says in 2.84 -

परिणामबुद्धिमुपमृद्यपुमान् विनिवर्तयत्यथ विवर्तमतिम्।
उपमृद्य तामपि पदार्थधिया परिपूर्णदृष्टिमुपसर्पति सः॥

After dissolving the pariNAma-buddhi, one produces vivarta-buddhi after specifically determining the nature of the reality. However, it is only after dissolving even that vivarta-buddhi through the determination of pure reality that one achieves the paripUrNa-drishTi i.e. fulfilled vision.

Thus, when we hear the statement in DashashlokI which says - जगत् तुच्छमेतत् - it means that the statement is made following the ultimate viewpoint.

The only reality is paramArtha-drishTi. That is, ajAti-vAda. It is irreconcilable with pariNAMA-drishTi and vivarta-drishTi. It is irreconcilable with drishTi-srishTi-vAda also as DSV comes within the domain of vivarta-drishTi.

However, it should be appreciated that vivarta-drishTi is the vision of jnAnIs. Treating the world as illusion is extolled by BhagvatpAda as the vision of tattva-jnAnI - त्वमपि तत्त्वदर्शिनां दृष्टिमाश्रित्य शोकं मोहं च हित्वा शीतोष्णादीनि नियतानियतरूपाणि द्वन्द्वानि 'विकारोऽयमसन्नेव मरीचिजलवन्मिथ्यावभासते' इति मनसि निश्चित्य तितिक्षस्व इत्यभिप्रायः। (GIItA BhAshya 2.16)

The difference between vivarta-drishTi and paramArtha-drishTi is as follows. Both are for the enlightened one. However, vivarta-drishTi is from the viewpoint of avidyA while paramArtha-drishTi is from the viewpoint of Brahman. So, a jnAnI can say both of these - world is illusion, world is horns of hare. It is only the viewpoint i.e. the frame of reference which is different while making the statement.

Singular inactive reality accommodates nothing else. No vibration. Nothing. Only ajAti-vAda is the true and ultimate teaching. Others are stepping stones to that. DrishTi-srishTi-vAda leads to ajAti-vAda which is the direct means to Moksha.